

HINTS

TO

Sunday School Teachers

AND

CATECHISTS.

TWELFTH THOUSAND.

ST. CATHARINES, ONT :

Office of Publication of the Leaflet of Sunday Teaching.

1875.

The Leaflet of Sunday Teaching,

A for Younger Scholars, B for Older Scholars,

Originally published under the sanction of the Lord Bishop of Toronto, and designed to aid in carrying out the scheme of instruction put forth by the Sunday School Committee of the Diocese of Toronto, and now used with approval in all parts of the United States and Canada, is issued, in weekly numbers, one month in advance of the Sunday on which it is required for distribution, at the rate of four copies for one cent, *postage included*.

Subscriptions may begin at any time, and extend over any number of weeks not less than thirteen.

THE LEAFLET OF SUNDAY TEACHING, for the first year of publication, contains Bible Lessons on the Pentateuch, with Catechetical Lessons on the former half of the Church Catechism.

That for the second year, Bible Lessons on the rest of the Old Testament Scriptures, with Catechetical Lessons on the latter half of the Church Catechism.

That for the third year, Bible Lessons on a portion of the Gospel Narrative, with Catechetical Lessons on the Collects.

That for the fourth year, Bible Lessons on the remainder of the Gospel Narrative, and on the Acts, with Catechetical Lessons on the Book of Common Prayer.

Each contains special Bible and Catechetical Lessons for the Christian seasons.

The following expressions of approbation of the above work are from names which will undoubtedly carry weight with Churchmen :—

From the Right Reverend the Lord Bishop of Fredericton.

We have constantly used and highly value your papers for Sunday School Teachers, and you are fully at liberty to make use of this expression of my approval. —

J. FREDERICTON.

From the Right Reverend the Bishop of Mississippi.

I have been much pleased in looking through your Children's Paper, and deem it a method of great usefulness. If that, or something of the kind, was faithfully carried out in most of our Sunday Schools, much and blessed fruit would be reaped for it. I have not the time at present to state all the grounds of my approval of the scheme of instruction put forth by your School Committee. I will only say that, if it were in my power, I would order a number large enough to supply all the Sunday Schools in my Diocese.

W. M. GREEN.

From the Right Reverend the Bishop of California.

The Children's Paper is the best arrangement I have ever seen for catechetical instruction, and one which, if faithfully carried out, cannot but ground the pupil well in a knowledge of Scripture and the seasons of the Church. I trust the LEAFLETS will have a wide circulation in our own Church as well as in Canada.

WM. INGRAHAM KIP.

From the Right Reverend the Bishop of Rhode Island.

I have examined with some care the copy of your Children's Paper of Sunday Teaching received this week, and am fully prepared to endorse the recommendations already given to the work by clergymen in Canada and the United States. It seems to me that it contains almost all that is desirable in such a paper.

THOMAS M. CLARK.

From the Right Reverend the Bishop of Minnesota.

Your copy of last year's LEAFLETS for Sunday Schools has been received, and I take great pleasure in expressing my approval of the work. We have been using the LEAFLETS for some time in the Sunday School of this parish, and have found them of great assistance.

H. B. WHIPPLE.

HINTS

TO

SUNDAY SCHOOL TEACHERS

AND

CATECHISTS

ON THE METHOD OF USING

THE LEAFLET OF SUNDAY TEACHING.



ST. CATHARINES, ONT.

OFFICE OF PUBLICATION OF THE LEAFLET OF SUNDAY TEACHING,

The Prayer.

O Lord, Who didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit: grant me by the same Spirit to have a right judgment in all things; may I know perfectly Thy Son Jesus Christ to be the way, the truth, and the life; leave me not destitute of thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; and enable me, both myself steadfastly to walk, and so far as in me lies, also to lead the lambs of Thy flock committed to me for instruction, in the way that leadeth to everlasting life; through the same, Thy Son Jesus Christ our Lord. Amen.

HINTS TO SUNDAY SCHOOL TEACHERS.

Deut. vi. 6, 7. "And these words which I command thee this day, shall be in thine heart ; and thou shalt teach them diligently unto thy children."

Eccles. xi. 6. "In the morning sow thy seed, and in the evening withhold not thy hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

WITH little more than one hour in the week, dear friends and fellow labourers, assigned for the instruction of the Sunday School, I am sure we must all feel that every moment should be turned to the best account for the accomplishment of our important object. For are there not many amongst our scholars who have no other opportunity of acquiring religious knowledge than that afforded them by this means ? These, equally with ourselves, have been bought with Christ's precious blood ; many of them have been made members of "the Church, which is His body." And yet they hear little or nothing of their baptismal privileges and duties, except what they hear from us. Without the instruction of the Sunday School they would grow up in ignorance of the great things which God has done for them. The consequences of living in the neglect of the obligations arising out of their relationship to HIM would never be set before them. They are in imminent danger of again falling a prey to Satan and perishing everlastingly. Shall we not diligently strive, and earnestly pray, if so be we may be allowed to become instruments in God's hand of saving them from so terrible a fate ?

And are there not many others who enjoy a certain amount of religious training from parents and sponsors, and who are taught to look up to us as their appointed instructors, into whose minds we may hope to instil those blessed truths of God's Holy Word which, if duly received, will be the means of keeping them in the path of purity and holiness. Is not this an object worth much toil, and self-denial, and earnest effort ?

In order however to our doing this effectually, we must ourselves feel the value of the soul, and be earnestly seeking our own salvation ; for how can we hope to make that appear real to others which has no reality for ourselves. And if, besides possessing earnestness and sincerity of purpose, without which we cannot really be Christ's at all, we have that consciousness of being at peace with God through our Lord Jesus Christ, and that joy in the Holy Ghost, which are in Holy Scripture described as among the blessed privileges of true believers in Jesus,

these will supply us with a powerful motive to zealous and persevering effort in trying to lead others to Christ.

O, dear young friends, into whose hands this little address may fall, let me entreat you, as you would be successful and useful Sunday School teachers, first to look to the establishment and the carrying on of the work of grace in your own hearts. Be assured that the deeper your own religious life is, the more readily will you convey religious impressions to the hearts and minds of others. In proportion as your own spirits are animated by the Divine Spirit will you be capable of becoming channels of grace to those under your care. When you are yourselves deeply imbued with religious feeling, the instruction you will impart will not merely concern that external knowledge of Divine truth which, however needful to be possessed, does not of itself sanctify the heart; it will, under the influence of the Holy Spirit, become the means of imparting the living, life-giving Word of God which, as incorruptible seed, will bring forth fruit to everlasting life.

But that we may turn to the best account the very short time allotted to the instruction of the Sunday School, it is evidently necessary not only that we should ourselves be earnest and diligent, but that the instruction we communicate should be given on a carefully prepared and well defined plan, comprehending, within the average period during which children attend school, all that it is important and at the same time possible to teach them. It is with this view that the Leaflet of Sunday Teaching was in the first instance undertaken. It contemplates a course of lessons extending over four years, including instruction on the faith and duty of a Christian as taught in the Holy Scriptures and summed up in the Church Catechism; instruction in the devotional system of the Church as embodied in the Book of Common Prayer, especially the Collects; and instruction in the historical portions of both the Old and New Testaments.

The first two years of the course are assigned to lessons on Old Testament History and on the Church Catechism. The third year will be appropriated to lessons on the life of our Lord and on the Collects; and the fourth to lessons on the Acts of the Apostles and on the offices of the Book of Common Prayer.* In order to give the scholar a more extended and a connected view of Scripture history it has been deemed expedient to de-

* Although the course over which the lessons in either paper extend is only four years, it can evidently be extended by removing scholars, who have gone through the lessons in the junior, to the senior division of the school.

viate from the beaten track of the Gospel and Epistle for each Sunday. The seasons of the Christian year have not however by any means been overlooked, special lessons, both historical and catechetical, being invariably assigned to Advent, Christmas, the Epiphany, Lent, Palm Sunday, Easter-tide, Ascension-tide and Whitsun-tide; whilst during the third year of the course each Sunday of the Christian year will, by means of the catechetical lesson on the Collect, receive its due share of attention.

A prominent feature of the plan is that the subjects of instruction on each Sunday are the same for the whole school, the infant class of course excepted. By this means the Clergyman or Superintendent can examine the entire school on any of the lessons for the day; in the event of the unavoidable absence of teachers, classes can be more readily united; and at the weekly Bible Class every teacher in the school can be directly prepared for the work which lies before him on the following Sunday. In order to meet the requirements of scholars of different capacity, two series of lessons on the same subjects are provided, those in the Leaflet of Sunday Teaching (A) being designed for younger scholars, those in (B), for older scholars and Bible Classes. Each of these, while covering a portion of the same ground, aims at treating the subject in a manner suited to the varying attainments and comprehension of those for whose special use it is intended.

For the Leaflet of Sunday Teaching is not merely designed to aid teachers in their work; it is intended that a copy should be placed in the hands of each scholar, and that in order both to facilitate his learning of the lessons to be recited, and also to enable him to answer intelligently the questions contained in the historical and catechetical lessons. It must be evident that every half hour so occupied during the week is in reality so much added to the hour of Sunday instruction, and added to the best possible purpose, because employed in calling forth effort on the part of the scholar himself. By this means too the parents are reached as well as the children. In many cases they will be induced, at the teacher's request, to aid their children in preparing their lessons during the week. But even where this is not regularly done the leaflet will often be taken up during moments of leisure, and will probably suggest at least some thoughts which would not otherwise have found admission into the heart.

It may be added that the price of the paper is so low that at a very small cost a teacher may supply every scholar in his class with a copy all the year round. And if each teacher

would make a practice of calling at the house of any absent scholar during the week following his absence, and would leave a copy of the lesson paper with him, it would not only tend to diminish the number of absentees, but to quicken the interest of both parents and children. Until parents can be brought to realize the solemn responsibility which rests upon them with respect to the religious training of their children, and to feel moreover that that responsibility is in no sense discharged by merely sending them off to school on Sunday afternoon ; and until they can be induced to co-operate earnestly with their children's teachers in the work of instruction, the fruits of Sunday School labour must be comparatively scanty. Hence the earnest teacher will endeavour to excite the interest and enlist the aid of the parents of his scholars, by frequently visiting the children at their homes, and conversing with their parents on the subject.

Such then being the objects with which the publication of the Leaflet of Sunday Teaching has been undertaken, let us now examine the leaflets themselves, of which each contains three separate lessons under the heads respectively of " Lessons to be recited," a " Catechetical lesson," and a " Historical or Bible lesson." In the present re-issue of the paper the Catechetical lesson has been placed on the first page, immediately under the lessons to be recited, for the greater convenience of reference to the texts by which the former is illustrated.

1. Lessons to be recited.

These are of course intended to be learned by the scholars by heart, but not all by every scholar. It is assumed that the teacher of each class will, under the direction of the Clergyman or Superintendent, use a wise discretion in assigning to his class, or to particular scholars in the class, more or fewer of these lessons according to the capacity of the scholars. The lessons are four in number.

First comes a certain defined portion of the Church Catechism, the entire Catechism having been divided for the purpose into five portions, and one of these having been assigned to each of five consecutive Sundays, except where a Sunday intervenes to which a special lesson from some other portion of the Prayer-book has been appropriated. Of these special lessons there are seven or eight in the course of the year. Should it, however, be found, on a scholar first entering the school, that he has not yet learned the Church Catechism by heart, the first requirement in his case will naturally be that he shall commit that

“form of sound words” perfectly to memory. For this purpose the Church Catechism itself will, it is presumed, be put into his hands to be learned in consecutive lessons, nor should any other lessons be assigned him until that has been thoroughly mastered. He will then, but not until then, be prepared to recite, week by week, the division of the Church Catechism assigned to each of these five Sundays. The object of this requirement is the keeping the text of the Catechism clearly in the memory of such scholars as have already learned it by heart. Without such constant repetition, it will, too surely, be soon forgotten. So important is it to provide that the text of the Catechism once committed to memory shall not be again forgotten, that where the younger children in a Sunday School are considered unable to learn more than this first lesson on the leaflet Sunday by Sunday, we might well be satisfied, at least for a while, to require no more of them. And, in the case of other scholars, whatever other lessons are omitted, on no account should this be overlooked. In the more advanced classes it may not indeed always be necessary to require *each* scholar to repeat *the whole* of the lesson. It may suffice that the scholars answer the questions in rotation, the lesson however, in this case, being gone over twice with the entire class; but care should also be taken that no scholar be allowed to forget the Catechism once learned.

The second of the lessons to be recited is the Collect for the day. The leaflets, as now re-issued, having been so numbered that they can be used during *any* ecclesiastical year, it has been found impossible, except in the third series, to insert in them the Collects to be learned for particular Sundays. What Collect is to be recited each Sunday will, however, always be indicated by the Scheme of Lessons for the year, or by the Leaflet Calendar, of one or the other of which a copy should be given to each scholar to be put up in a conspicuous place at home. The Collect to be learned each week should also be announced the previous Sunday to the school at large by the Superintendent, and to each class by its own teacher.

All that need be said with respect to this lesson, which is universally required of Church Sunday scholars is that, when children are considered too young to learn it by heart, they should still be taught where to find it in their Prayer-books, and required to *read* it over to their teacher each Sunday. This exercise would so far familiarize them with the Collects as greatly to aid them in committing them to memory when of an age to do so. With a view to this exercise, you should en-

deavour to provide that each scholar shall possess a Prayer-book, and always bring it to school with him.

When a Saint's-day occurs on a Sunday, or during the previous week, the Collect for the Saint's-day should be read or recited together with the Sunday Collect.

Of the texts of Holy Scripture which come under the head of No. 3, of the lessons to be recited, at least *one* should be perfectly committed to memory by all but the very youngest scholars. These texts have been reduced in number in order that it may be quite within the capacity of the larger number of scholars, as now it undoubtedly is, to commit the whole to memory.

The importance of having the mind stored, in early youth, with portions of God's Holy Word can hardly be over-estimated; but it is further desirable that, as provided for in this scheme, our children should be taught to connect the texts of Scripture they learn with the doctrines those texts prove, or the instructions, or acts of religious worship, which they warrant. Thus, to borrow an illustration from the lessons on the Prayer-book, contained in the fourth volume of the series, must it not materially help to impress on the minds of our children the scriptural character of our services when they discover that the portions of the Litany, (the subject of the Catechetical lesson,) in which we appeal to God to "arise, help us and deliver us for His Name's sake," and "for His honour," and in which we remind Him of "the noble works done for our fathers," are taken almost verbatim, the one from the 44th, the other from the 79th Psalm: or to learn in the lessons for another Sunday that special prayers in time of drought are warranted by the truth revealed in Holy Scripture that it is God that gives us rain and fruitful seasons; or to find an authority for special prayer in time of war, in Solomon's prayer at the dedication of the Temple? By teaching our children thus to find *in the Bible* authority for the various contents of *the Prayer-book*, may we not hope to make them good Prayer-book Churchmen, as well as good Bible Christians?

The fourth of the lessons to be recited consists usually of two verses of a simple hymn selected, whenever it has been found possible to find such a hymn, with a view to the illustration of the Catechetical lesson, or of the Bible lesson, for the day. Children learn hymns more readily than prose. By availing ourselves of this facility we may often impress important truths on the mind, which could not be fixed there either so readily or so permanently by any other means. In many schools these two

verses are sung between the Catechetical and Bible lessons, thus serving either to supplement the one or to introduce the other.

One suggestion, in connection with the lessons to be recited, is of vital importance to the interests both of individual scholars and of the school at large. Each scholar should be required to repeat the lesson assigned him, readily, perfectly, and without prompting or assistance by the teacher. Assuming that the first of these lessons, that from the Church Catechism, is said by the class in rotation, the other lessons should be repeated consecutively by each scholar standing up in turn. No time can be spared, nor should time be allowed, during school-hours for learning lessons. They should have been perfectly learned at home during the previous week, and the parents of each scholar should be earnestly requested to see that they are so learned. Otherwise, even if recited after a fashion, they at once pass from the memory. The object aimed at in requiring them to be committed to memory—the benefit to the scholar himself of having the mind stored with the words of Holy Scripture—is defeated. A short lesson perfectly committed to memory before coming to school will be of far more value to the scholar than a much longer lesson hastily learned and imperfectly recited. No marks should be given for lessons unless where there has evidently been faithful previous labour bestowed upon them. By observing this direction a great stimulus would be given to real industry, and much time would be saved for the lessons that follow.

You will observe that it is recommended that the lessons to be recited should be said “without explanation.” It is not meant by this, that if the thirty minutes assigned to the recital of lessons are not wholly taken up, you are not at liberty to explain any of those lessons, but that the time assigned to other exercises should not be infringed on. To the careful explanation of the Church Catechism a distinct portion of each Sunday’s lesson, during two years, is assigned; to that of the Collects, during one year; and to that of the Prayer-book, during one year also. We must not attempt to teach every thing at once. The division of subjects, and the allotment to each of its definite place in the series, is the surest way of giving thorough instruction in all.

2. The Catechetical Lesson.

The next lesson on the paper which comes under our observation is the Catechetical lesson.

Here the editor may, perhaps, be permitted to state in what manner he has himself found it most beneficial to use this particular portion of the leaflet. Immediately, then, after the opening prayers and hymn, the various classes having first returned their library books to the librarian's table, he calls upon the children, of whom each has in his hand either the A or the B paper given out the previous Sunday, to tell him the subject of the Catechetical lesson for the day, and, all meanwhile standing, either to read or to repeat *in one voice* the texts of Scripture illustrating this lesson. They then resume their seats, and he proposes to them *collectively* the questions of the Catechetical lesson, first those on the paper for younger scholars, next those on the paper for older scholars, the answers being repeated or read (with one voice) by the younger or older scholars respectively. With the printed questions are intermingled others explanatory of them, which have occurred to him in preparing the lesson, a question being sometimes broken into two or more, sometimes repeated in another form. Having thus gone through the lesson on each paper, he goes through both a second time more rapidly, selecting the more important topics, and mingling the questions on the two papers, as may seem necessary for the fuller elucidation of the chief points of the lesson, usually adding a few words of exhortation based on the lesson, and thus giving the practical turn to the instruction it contains, which can only be given by the living teacher in sympathy with his audience, whether composed of young or old. This exercise occupies about fifteen minutes. The writer has found that he can thus, better than by any other method with which he is acquainted, keep the attention of the scholars and impress important truths on their minds : besides which, he has usually most attentive listeners in his Sunday School teachers : and in one Sunday School in the parish in connection with which a children's service is held, open to the congregation, and in which this exercise follows the third collect at evening prayer, many grown persons have been attracted to church by it, and have borne testimony to its value to themselves. It is a very simple method of public catechising, which almost any one can practise.

It is, however, necessary to add that a glance at the wide range and importance of the subjects embraced in this division of the scheme of lessons, compared with the space on the leaflet to which it has been found necessary to restrict the lesson assigned to each Sunday, will serve to show the catechist that each lesson can be little more than an outline which he ought

himself to fill up, by means of oral instruction, with matter drawn from his own reading or reflection. It has been the aim of those to whom the preparation of this department of the leaflet has been intrusted to overlook no important point needed for the explanation of the division of the general subject treated of in each individual lesson. But the instruction has, of necessity, been closely packed, and is capable of being widely expanded, as indeed it is designed to be expanded and applied by the living teacher. To the clergy it is of course needless to suggest works on the subjects treated of from which assistance might be drawn in this pleasing and instructive work of catechising. But for the assistance of superintendents who may have to take the pastor's place in catechising the school, or of teachers on whom the instruction of their respective classes in this division of the leaflet may devolve, it may be useful to mention the following works, of which any one will be found extremely satisfactory and full on the subject of which it treats. On the Church Catechism ; *Stories and Lessons on the Catechism*, edited by the Rev. W. Jackson, 3 vols., crown 8vo., Mosley, London ; the *Catechist's Manual*, Parker, Oxford and London : the *Church Teacher's Manual of Christian Instruction*, by the Rev. M. F. Sadler, Bell and Daldy, London. On the Collects, "*Stories and Catechisings in illustration of the Collects*" by the author of "*Stories and Lessons on the Catechism*" issued by the same publisher. On the Book of Common Prayer, Comber on the Liturgy, and *Sermons on the Liturgy*, by Matthew Hole.

In the pastor's absence this exercise of catechising is, by means of the leaflets, brought within the capacity of every intelligent superintendent of moderate education. But when no such person can be found to undertake the duty, each teacher might with advantage use a similar method with his own class in teaching this particular lesson, *i. e.* provided it be so done as not to interrupt the school at large. He might require the answers from his scholars collectively and not individually, interspersing among the questions on the leaflet assigned to his own class, whether A or B, others suggested by his own mind, or by his having himself studied the other of the two, and always briefly revising the whole before closing the lesson. This method of teaching the catechetical lesson would afford a pleasing variety in the hour's work.

It is at the close of this lesson that the two verses of the hymn on the paper are usually sung.

3. *The Historical or Bible Lesson.*

A quarter of an hour thus devoted to the opening services

and fifteen or twenty minutes to the catechetical exercise just described, leave from 45 to 50 minutes for the instruction by the teachers of their respective classes. Their first duty will then be to hear the recitation of lessons that have been learned ; and this, when the system that has been advocated of accepting none but perfect recitations is adopted, will occupy but a few minutes. At least 30 minutes will be left for the Bible lesson, and this will be found sufficient for the average of teachers. Really efficient teachers could easily engage the attention of their scholars on this lesson for a much longer time. Less efficient teachers, it is observed, usually get through it in *less* than half an hour.

This may be the proper place to introduce a few words on the subject of preparation by the teachers for this very important lesson. The lesson paper, be it remembered, is not intended to supersede, but rather to stimulate and aid individual effort ; it certainly is not contemplated that the intelligent teacher should limit himself to the questions it contains. Especially, it proffers its assistance to zealous but imperfectly instructed teachers, of whom (as we have good reason to know) it enables many to undertake the office, who without such aid would be afraid to offer themselves for the work.

It is presumed that, wherever practicable, the pastor will meet his Sunday School teachers during the week and go over the paper carefully with them. It is gratifying to the editor to be able to mention in this connection that the leaflets have for years past, been used by the venerable Bishop of a northern diocese, as the basis of his instruction of a class of S. S. teachers. When the leaflet is so used by a clergyman, he will, by drawing upon his own resources, and supplementing the information it conveys, impress upon it something of his own individuality, and create in it an interest for his teachers which it could not otherwise possess ; an interest which, tinged in turn by their own individuality, will be reflected on their respective classes. There will be found ample opportunity (limited only by the shortness of the time allotted to teaching) for enlarging on the contents of the Bible, as well as of the Catechetical lessons. In the preparation of the leaflets the difficulty has been, not to find matter, but to make a judicious selection from the mass of matter which has often presented itself in illustration of God's Holy Word. Wherever, therefore, the opportunity is afforded you, thankfully avail yourself of the aid of the Teachers' Bible Class under the superintendence of your pastor.

But where no such opportunity is allowed you, the study of

the papers, with the help of a reference Bible, a Scripture atlas, and other books which your pastor may recommend to you, will, it is believed, prove a great assistance to you. With a small atlas every teacher should provide himself, the pointing out on the map the place at which any event happened, or the relative position of different places, being an important means of fixing the event in the scholar's mind.*

Many of those into whose hands this address will fall, are, as we well know, busily occupied during the entire week in the labours of their worldly callings, yet even you, my friends, I would exhort, even at the cost of much self-denial, to devote a certain definite time in each week to preparation for your Sunday's work. It may be on some evening of the week, or on Sunday morning or evening, but let the rule be absolute and the time fixed.

If, for instance, each Sunday evening, before retiring to rest, you would read carefully over the Bible lesson for the ensuing Sunday, and when, during the following week, the mind was unoccupied, you would allow your thoughts to revert to the passage, and to dwell upon the various instructions to be drawn from it, you would enter upon your Sunday work with a zest and confidence which would quickly react upon your class, and make your teaching a reality. To these efforts of your own, do not neglect, however, to add frequent prayer to God for enlightenment and aid ; and on the Lord's day morning especially, never omit to join to your usual devotions some such prayer as that offered for your assistance at the beginning of this little book.

On entering upon the work of actual instruction, the method of using the leaflets will vary with the leaflets themselves, and with the capacity of the scholars in various classes. The leaflet for the younger scholars is designed for children who can read intelligibly. When they can do this, but no more, the teacher is recommended to read over to them, slowly and distinctly, the passage of Holy Scripture which forms the groundwork of the lesson ; when they can read fluently they should be required to read the same passage themselves in the usual manner, turn about. In either case, when the passage of Holy Scripture has been read, they should take their leaflets in their hands and

* "The cheapest and best Scripture Atlas with which the writer is acquainted is that published by Collins, of Glasgow. It contains sixteen coloured maps with questions on each map, and is to be obtained of Mr. John Young, 102 Yonge Street, Toronto, price by mail, 30 cts., U. S. Currency, 35 cts.

"Four Bible Maps," or "Two comprehensive Bible Maps" published by the American Tract Society, price of either, by mail, 13 cts., are very useful, and can be obtained of the same bookseller.

read, by turns, the answers to the questions as the questions are proposed to them by the teacher. This should be done twice or even three times, the reading of the answers being varied by occasional remarks by the teacher, calculated to awaken the interest of the scholars in the lesson, or to impress upon them points of duty suggested by it.

The leaflets should, after this, be put aside, and the knowledge of the lesson acquired by the class tested by means of a few leading questions proposed by the teacher, if possible in his own words, if not in the words of the paper. Teachers should never lose sight of the consideration, that the object of their taking charge of a class, is not that they may pass a certain amount of time with the class, but, that they may at least communicate to their scholars some knowledge not previously possessed by them, and further, that they may if possible, also by God's help, touch their hearts by the warm application of some portion of the divine truth taught by the lesson. These directions may appear to some to be needless and almost trivial. Experience has taught us otherwise. One has often been surprised and pained at seeing teachers sitting with folded hands, their classes busy inspecting each other's "libraries" as they term them, when the time allotted to the lesson was hardly half over, and an examination of the class would have shown that the scholars had really taken in none of the instruction the lesson was designed to impart, and which it might have been made the means of imparting to them, had ordinary diligence been used.

The leaflet for older scholars will be used in a somewhat different manner. For this lesson, the scholars should all be provided with Bibles, of which a stock should be kept in the School, and distributed each Sunday before the opening.

The appointed passage of Holy Scripture will, of course, be read by the class turn about. The questions will be in like manner proposed by the teacher, and answered by the scholars in turn, but in this paper the answers to many of the questions will have to be drawn by the scholars themselves from the text of Scripture—the questions being designed for more advanced scholars, and intended to exercise the understanding rather than the memory.

Whenever the questions (as will often be the case at the beginning of a lesson) are designed to connect the lesson for the day with the previous history, and the answers are therefore not contained in the verses of the lesson itself, reference is made to the chapter and verse in which the answer may be found.

When such references are not given, the answer may be supposed to be found in the lesson for the day.

A very common fault which will need correction, is the habit of answering a question by reading the entire verse which contains the answer; and this, in cases in which the answer, although it may properly be given in the very words of Holy Scripture, should consist only of a portion of the verse or verses referred to. Often two or three words, often one clause only, is all that it is needful to give.

With classes in which the B paper is used there will seldom be time to go over the paper more than once, but in this case also there should afterwards be a brief review of the lesson, both in order to test the attention of the various scholars, and to impress it more deeply on their memory. The use of maps in connection with the papers for older scholars cannot be too strongly urged. The value of the historical lesson will be found not only in its preparing the children to understand the allusions they will frequently hear in sermons to the incidents recorded in the Bible, but also in its giving to the teacher the opportunity of enforcing from the examples of Holy Scripture the most important truths and lessons of duty. Indeed, now that the Bible is for the most part excluded from our Public Schools, it is to this lesson we must chiefly look as the means of instructing our children in the contents of the sacred volume. The importance of this Bible lesson cannot be over estimated, and the pains bestowed upon it will be not less beneficial to the teacher than to the scholar.

It may be added, that it is not deemed desirable to require children to burden the memory with the very words of the answers to the questions in either the Catechetical or Bible lessons. They should, however, be often reminded to read over their leaflets carefully more than once during the week as a part of their preparation for the Sunday School. The elder scholars especially should be entreated to study the Catechetical and Bible lessons, so as to be able to turn promptly to the passages in other parts of Holy Scripture referred to in the lessons, and to be prepared to answer readily questions, the answers to which are left to be given by themselves, as well as to give in their own words the sense of answers given in full on the leaflets.

Could our scholars, younger or older, be induced to take the same pains in preparing their Sunday School lessons, they take in preparing their lessons for the Day School—could parents be led to feel that religious teaching is at least as important as (nay, in the true estimate, that of faith, is it not infinitely more

important than) secular teaching, the results of Sunday School instruction would be very different from what they now are. It would, one would suppose, be a pleasure to a Christian parent, as certainly it is his duty, not only to make sure that his children have perfectly learned the lessons to be recited before going to School, but also to look carefully over with them the Catechetical and Bible lessons—to endeavour that the younger children shall be able to read the answers without hesitation, and the elder be prepared readily to refer to the passages marked for reference, and to answer correctly the questions intended to be answered from the Bible itself.

Were this generally done, our children would begin to know, as, alas, in this country few now know “the Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus.” Many a Timothy would be raised up for the ministry and service of the Church; and our Sunday Schools would become in very deed, the Church’s nurseries for God’s holy family on earth—and, as we may hope, nurseries for the family in heaven also.

One more suggestion to the teacher. Whenever, during the period allotted for instruction, he finds that he has a few moments to spare, they may be profitably occupied in ascertaining that his scholars know where to look for the Psalms, Lessons and Collect for the day. By an active and earnest teacher every moment will thus be turned to account.

And now, dear friends, it only remains that we commend each other, and our important work, to the great God, Whose servants we desire to be, praying of Him to pardon the many imperfections which attend whatever we attempt to do for Him, and to use us as His instruments in the promotion of His own glory and the advancement of the kingdom of His dear Son, our Lord Jesus Christ, Who is King of Kings and Lord of Lords, and to Whom be glory and dominion for ever and ever Amen.

THE END.

From the Right Reverend the Lord Bishop of Ontario.

Your papers are in use in my Church here. I think them highly useful, and recommend them whenever I have the opportunity.

J. T. ONTARIO.

From the Right Reverend the Lord Bishop of Toronto.

I am glad to be reminded by the little volume of the Children's Paper you have just sent me of the excellence and value of this publication for our Sunday Schools. The weekly arrangement of Lessons, so comprehensive and judicious, leaves me nothing to suggest in the way of improvement. That I am not singular in this opinion I am glad to discover in the wide and increasing circulation of the work. It is a boon to our Sunday Schools which I very much rejoice to have had the opportunity of commending at its very inception.

A. N. TORONTO.

From the Right Reverend the Bishop of Missouri.

Referring to the Children's Paper, the Bishop says: I had known of the course before, and had, in a Convention address two or three years ago, expressed approval of it. Several parishes in the Diocese thereupon, after a particularly favourable mention of it in the Convention Committee on Sunday Schools, adopted it. A number use it now. Wherever it is so used, the result is a well grounded and instructed body of scholars. Of course I cannot but strongly approve of whatever means lead up to that result.

C. F. ROBERTSON.

From the Right Reverend the Bishop of Long Island.

I have examined your Children's Paper of Sunday Teaching for 1873-74. The method adopted commands my cordial approval. It combines many advantages, and I trust that it may attract the wide notice it deserves.

A. N. LITTLEJOHN.

From the Right Reverend the Bishop of Central New York.

On such an examination as I have been able to give your publication for the Christian training of children, they strike me as admirably clear, thorough, and full of right discrimination. Were your system carried out, it would seem that our Sunday School classes, and children taught at home, too, might learn something, and something far more substantial and nutritious than the vague chaotic notions which they generally pick up only to forget.

F. D. HUNTINGTON.

From the Right Reverend the Bishop of Massachusetts.

Upon such examination of your Sunday School Papers as I have been enabled to give, I may say that they seem to me excellent in method and spirit, rightly dividing the word of truth, and, I should think, well balanced for giving to every one his portion in due season.

BENJ. A. PADDOCK.

From the Right Reverend the Lord Bishop of Algoma.

I know not how I can better commend your Children's Paper of Sunday Teaching than by stating that, after using it in my own Sunday School, whilst engaged in parochial work, from its first issue, I am so well satisfied with it that I desire to see it introduced into every Sunday School in my Diocese.

FRED. D. ALGOMA.

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“Feed My Lambs.”

ST. JOHN, XXI. 15.
